



Elder LeGRAND RICHARDS, 69th Apostle

February 1954

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Worship the Lord wherever you are

Editorial

IN Johannesburg, Transvaal, South Africa, I met a woman who had driven her car, with her teen-age son as companion, a distance of 1,900 miles that they might see and hear President David O. McKay when he visited the Latter-day Saints in South Africa last month.

The distance is not the only impressive factor about this journey. Other factors are that the country through which they travelled is wild by nature, rugged, undeveloped, the habitat of elephants and lions. Life in Northern Rhodesia is full of hard work, responsibility and hazard. This Latter-day Saint and her son seem to thrive on it.

Such people naturally win our respect. Strong people of steadfast purpose are a tonic for their fellow men. There is something bracing and stimulating about example.

There is also something typical and familiar about such Latter-day Saints. As you may go round the world looking for Latter-day Saints, you will find many like this woman of Rhodesia.

You will find them in Great Britain, and Australia, in New Zealand and South America.

The islands of the sea have them. They are throughout Europe and Scandinavia, Canada, Mexico and America.

Wherever you find faithful Latter-day Saints, you will find such strength of purpose and devotion, because the restored Gospel of Jesus Christ attracts the strong. This has been true

from the beginning. It is the central fact of the history of the Church.

People of character and rugged purpose like its sturdy doctrines. The dynamic aspects of the Church and its many practical activities appeal to people of action.

The woman of Rhodesia, therefore, has plenty of company. Among the Latter-day Saints they are legion.

Another significant aspect of this case is her isolation. In this respect also she has company.

Not all valiant Latter-day Saints live and work and worship in comfortably large and congenial groups. Many are scattered and alone.

Everyone knows it is better not to be alone. When force of circumstance however, decrees that a Latter-day Saint must be separated from his brethren, he becomes an object of special interest. The Church through its various organisations offers several means by which the scattered Latter-day Saints can engage to a degree in character and spirituality developing activities.

It is not necessary for a Latter-day Saint, however, isolated, to be idle. No one need be out of touch with the Church. If any are, it may be the result of personal preference and not of necessity.

Scattered and isolated Latter-day Saints are invited to inquire of us about programmes for them.

You can worship the Lord with full purpose of heart wherever you are.

PROBLEMS OF OUR YOUTH

LeGRAND RICHARDS (See Cover)

ELDER Le Grand Richards came into his new responsibility with a long and devoted service to the Church as a missionary, twice a mission president, thrice a bishop and as a stake president and then as Presiding Bishop for 14 years.

Elder Richards is the third Apostle in direct descent, coming into his position with a rich heritage of Church leadership. His father was the late President George F. Richards of the Council of the Twelve, whose father was Franklin D. Richards a member of the Council of the Twelve and nephew of Willard Richards, pioneer leader, apostle and counsellor to President Brigham Young.

He was born in Farmington, Utah, February 6th, 1886. His mother was Alice A. Robinson.

He began his missionary work in the Netherlands Mission in 1905 and as a young man, just 28 years of age, was called by the First Presidency to preside over that same mission from 1914 to 1916. In 1919 he was ordained a bishop and set apart to preside over the Sugar House Ward in Salt Lake City, which position he held until 1925.

In 1930 he transferred his real estate business from Salt Lake City to Glendale, California, and soon was made bishop of the Glendale Ward, Hollywood Stake. He held this position just ten months when he was made stake president serving until 1934. In this latter year he was called by the Church to preside over the Southern States Mission.

Conference Address of Elder
**LeGrand Richards of the Council
of the Twelve Apostles**

AS one who, for many years, has been particularly interested in the problems of youth, I have come face to face with thousands of the young people of this great land. I have looked into their promising countenances, have grasped their hands, have shared their dreams and aspirations. I love them and I feel concern for them. I have come to feel that more than anything else, they need to be taught faith in God and in His eternal principles. They live in a world of changing standards and attitudes; but God has not changed, for He is the same yesterday, today and forever, and His principles and commandments are immutable.

And so today I should like to direct my remarks to the youth of the land, and to all who lead them. They are at the crossroads, and I speak with their future happiness in mind.

Jesus, the Great Teacher, in order to help men choose the proper course of life, the road which would bring them eternal happiness, said:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13-14.)

To every individual comes the responsibility of choosing his way; the wide and broad way,

that leadeth to destruction; or the strait and narrow way which leadeth unto life—and, I should like to add: to respect, achievement and happiness.

With this in mind, I call attention to three of many problems with which our youth are faced. The first I mention is the growing practice of profanity. Our young people are particularly susceptible to it. During the war many communications were

of our youth been, and have we of the clergy done all that we might have done?

The Lord has never rescinded the commandment He gave to Israel of old through His great Prophet Moses:

“Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.” (Exodus 20:7.)

Have we as parents taught our

LINE OF AUTHORITY

LeGRAND RICHARDS was ordained an Apostle April 10th, 1952, by David O. McKay.

DAVID O. MCKAY was ordained an Apostle April 9th, 1906, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ, chosen and ordained by Him (John 15:16).

received from men in the Armed Forces containing alarming statements such as this:

“I have been amazed, astonished, and disgusted at some of the things I have seen and heard in the six weeks that I have been with Uncle Sam. I never expected to hear the swearing and vile talk that I have heard, not in a so-called Christian country. Where have the parents been to let a generation grow up so morally wrong?”

And to this question might be added: Where have the teachers

children this great commandment in sincerity, so they may have reason to feel their parents believe the Lord meant what He said? It is difficult to understand how a person may truly approach God in prayer, seeking a blessing at His hand, and at the same time be so disrespectful as to take His name in vain. During the dark days of the Civil War, Lincoln issued an order to the Army and Navy which contained the following statement: “The discipline and character of the National Forces

should not suffer, nor the cause they defend be imperilled by the profanation of the Sabbath Day or the name of the Most High.'

We are told that he went "so far as to admonish a certain general, who was addicted to the habit of profanity, to abandon the habit himself and to use his authority to discourage it among the soldiers."

Profanity is incompatible with reverence. Surely at this critical time in our nation's history, when we need the sustaining help of God, we should see that we offend Him not by reason of our language. I appeal to our young people everywhere to hold in reverence the sacred name of Deity, that they may walk acceptably before the Lord and so that should there come a time in their lives when they need His sustaining help they may go to Him with good conscience and call upon Him with faith that He will hear their plea.

I now pass to a second problem confronting our youth, and that is the indiscriminate and intemperate use of alcoholic beverages. A short time ago I was asked to speak to the inmates of a state penitentiary. At the close of the meeting quite a number remained to discuss their problems with me, and I was invited to return and talk to the Alcoholics Anonymous group. I listened to the stories of some of this group. The leader, a comparatively young man, said something like this: "I thank God for the privilege of being in this institution." I was surprised at what he said, but he went on to explain: "Before I came here I was no good to myself, to my family, or my country. I was just

no good—period. But now I have hope that when I leave here I will be worth something to somebody."

Can you imagine a man having followed the "broad" road so far that he could thank God for the privilege of being behind prison bars in the hope that he might be able to extirpate himself, and again be able to plant his feet on the strait and narrow way "which leadeth unto life"?

One cannot go among such men without having his heart touched with great sympathy for them and their families. You think of all the factors which brought them to this status. You think of blighted hopes and aspiration. You wonder if perhaps their parent set them along this path by reason of a bad example. As you look at a man helpless, no longer master of himself, you think of the man who induced him to take his first drink.

The Lord has made it clear that our bodies are the tabernacles of our spirits. We cannot abuse and offend the body without offending our Creator. To our young people I should like to say that we live in a time when competition, whether in war or in peace, demands clear minds and steady hearts. It becomes each of us to refrain from those substances which in any way might impair our abilities or which might place us in a position where we no longer would feel that we were on the Lord's side.

I have time to mention only one other matter and I do so with concern in my heart for our young people. I speak of virtue and chastity. It is encouraging to find men and women in all

walks of life who are seriously disturbed about our moral standards. I state my case, with a quotation from the "Woman's Home Companion" of September, 1949, under the heading "Is Chastity Outmoded?"

"Today we talk about sex with an unembarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty of speech has its counterpart in behaviour. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say modern people, is outmoded."

People may have changed their thinking, but God has not changed. His laws are eternal. Truth is eternal. If we will save our civilisation, it will be because we return to an observance of God's laws.

The Lord gave unto ancient Israel the commandment: "Thou shalt not commit adultery." (Exodus 20:14.) And the Saviour put His stamp of approval upon this commandment and added:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5:27-28.)

In the light of such a statement, surely no Christian can feel that chastity is outmoded.

An American prophet, Alma, taught his son Corianton that adultery was "most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost"; that "wickedness never was happiness"; and that "no unclean

thing can inherit the kingdom of God."

I am happy to represent a people who have taught such from the beginning of our history. We are striving to teach our children, as our parents have taught us, that there is no double standard of morality and virtue in the sight of God; that He expects every man to protect his virtue, and that of every woman, even though it might cost him his life so to do. To the boys of our Church, upon entering the Armed Forces and leaving their homes, the Presidency of the Church made this statement: "Better dead clean than alive unclean."

During the last war, a doctor who was returning from service in the Islands of the Pacific, said to me: "In the islands everyone lets his standards down." Then he added, "But there was a young nurse there from your community whom no man could touch. She said, 'I left my home clean and I am going to return the way I left.'" It was her faith in God, and her respect for the teachings of her parents and church that gave her the courage to choose the strait and narrow way, "which leadeth unto life."

Surely her children and her children's children unto the latest generation will call her blessed for the nobility of her soul. When I think of this girl, and thousands like her, I compare them with Joseph who was sold into Egypt by his brothers and who later became the saviour of his father's family. Potiphar's wife tried repeatedly to seduce him, but as he resisted her and fled from her he said:

". . . How can I do this great

wickedness, and sin against God?" (Genesis 39:9.)

"How glorious is he who lives the chaste life. He walks unfeared in the full glare of the noon-day sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armour is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotched with shame, for he is without hidden sin. He is honoured and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming." (Message of the First Presidency, October, 1942.)

And so I plead with the youth, keep yourselves clean. Virtue may be old-fashioned, but it is the foundation on which great characters, and great families, and great nations are established; and without it decay is inevitable.

I have some fear that we, the spiritual leaders of the people, in our interpretation of the word of the Lord with respect to the great principles of repentance and forgiveness of sin, have so emphasised the principle of forgiveness that an attitude of complacency is growing among us based on the assumption that if we sin a little we may be forgiven to go on our way without loss. I am inclined to believe

that we are in need of placing greater emphasis on abstinence from sin and less on forgiveness, for God has not abrogated the law that as ye sow, so shall ye reap.

And so, in conclusion, I should like to urge our youth as they go into the Armed Services, or as they prepare to meet life, to resist the temptation to profane the name of Deity that they may be blameless before the Lord; to keep their bodies free from those substances which will impede their progress; and to live according to the laws of virtue that generations to come may call them blessed.

Finally, a word to those who teach and lead the youth of the land: Our great responsibility is to teach the youth, with the full power of example and precept, that the Lord desires that His children should be happy, and that the way of happiness is righteousness. If we are remiss in this responsibility, God will not hold us guiltless.

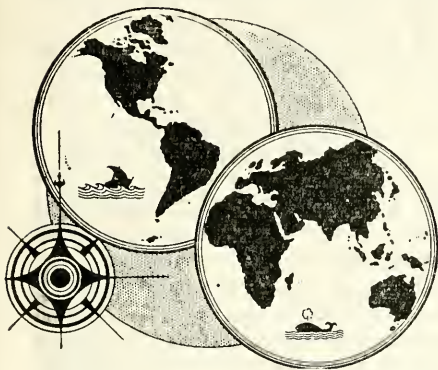
My parting counsel and advice I give unto you in the words of the Prophet Joshua who said in speaking to the hosts of Israel:

"... choose you this day whom ye will serve; . . . but as for me and my house, we will serve the LORD." (Joshua 24:15.)

God help us to choose the right and to assist others so to do, I humbly pray in the name of Jesus Christ, our Lord.

Amen.

THE CHURCH AND THE WORLD



Medal, missing since 1927, is recovered

TWENTY-SIX years ago a young man lost a medal in American Fork, Utah, and on Monday of this week it found its way back to him. Where the medal has been since he lost it in 1927 is a question the owner would like to have answered.

Orson H. Pratt, 3810 Parkview Dr., Salt Lake City, Utah, was presented the medal in 1926 while serving as president of the Nottingham District of the Church. He received it as a gift from missionaries serving under him in that conference.

In 1927, after returning to the United States, Mr. Pratt lost the medal in American Fork. Since that time he has travelled over 14 foreign countries and 39 of the United States as a representative of an oil firm. The Pratts returned to Salt Lake City in January of this year.

And the medal? In 1935 it was found on the University of Utah campus by Mrs. O. E. Grua, 1131-20th East, then a student at

—Continued on next page

Russians Brand LDS Genealogy work as sinister

LONDON (AP). — Moscow's newspaper, *Izvestia*, Wednesday saw "something sinister" in the genealogy work of the Church of Jesus Christ of Latter-day Saints.

In a direct quotation from the paper, Moscow radio said that the hand of "the sinister FBI" had been spotted in the Church interest in the European origins of its adherents.

The Russian press mentioned 69,000 microfilm pictures taken by the American members from church registers in Norway, Sweden, Denmark, West Germany, Holland, Switzerland, Britain and Finland.

"It is not difficult to realise that it is not at all a question of American Mormon's scientific interest in family history. It is simply the fact the FBI wishes to have detailed population registers from West European Countries. Photographing of Church registers does not serve past history but future."

Officials of the Church termed the *Izvestia* charges "absurd and ridiculous."

Archibald F. Bennett, executive secretary of the Church Genealogical Society, said "It is exactly the thing we aren't doing. Genealogical workers are interested in records of deceased persons—not living people. The charge we are compiling lists of Western Europeans is false. All of the copied records were more than 100 years old."

—Continued on next page

MEDAL STORY—Continued

that school. Mrs. Grua began trying to locate the owner through the name inscribed on the back.

After failing to find Mr. Pratt in Salt Lake City, Mrs. Grua tucked the medal into a drawer. This week she came across it again and decided to give it another try. With the help of the Church offices she located the Pratts. The Nottingham medal and its owner were reunited after 26 years wandering.

The medal, inscribed on the front with the Nottingham coat-of-arms, may have spent years as interesting and varied as Mr. Pratt. Who knows?

Deseret News

* * *

GENEALOGY CHARGE STORY

—Continued

“Our genealogy work was started in 1840,” he explained. It predates both communism and the current world situation.”

Br. Bennett explained that the interest in genealogy is a fundamental part of the Church faith. “We believe that in order to reach the highest goal, we have to be united with our families—both our immediate families and our ancestors,” he explained.

“The government has nothing to do with this work,” he explained, “and what Izvestia said about the FBI is absurd and ridiculous.”

He said that the probable basis for the Izvestia report was a routine Church quarterly report which mentioned recent completion of 69,000 rolls of microfilm from the countries mentioned by Izvestia.

These records are kept in the Genealogical Society Library in Salt Lake City. The library is open to anyone, he said, for research into ancestry without the need of extensive travel and expense.

Reprinted from
California Intermountain News

Writings of a Catholic Priest—1739

“The old true Gospel and the gifts thereof are lost. False doctrine prevails in all the churches on the face of the earth. All we can do is to exhort the people to be just, fear God, and shun evil and pray. Prayer and purity may cause an angel to visit a deep and distressed soul, but I tell you that God will have spoken within one hundred years. He will restore the old church again. I see a little band of people led by a prophet, and a faithful leader (Elder). They are persecuted, driven out, and murdered; but in a valley that lies on the shores of a great lake they will build a great city and make a beautiful land; have a temple of magnificent splendour, and also possess the old Priesthood, with apostles, prophets, teachers, deacons, etc., from every nation shall the true believers be gathered by speedy messengers, and then will the All Mighty God speak to the disobedient nations with thunder, lightning and destruction, such as man has never before known.”

(This article may be found in the library at Basle, Switzerland.)

GENEALOGICAL PROGRESS

Report from Newchapel

NOW located on the Temple Site at Newchapel are the offices of the British Mission Genealogical Department. Since the dedication of the ground, the staff had felt a desire to be near this holy place, and from August to November many busy days were spent in moving the department from 10 Oxford Road, Dewsbury, Yorkshire. The Research and Microfilming Departments now occupy a suite of our offices in one of the buildings on the Temple Site.

The work in the Department, under the Chairmanship of President James R. Cunningham, is progressing rapidly. Employed at Newchapel are eight full-time workers, busily engaged in supervising, auditing, or doing research work on approximately 2,000 patron's accounts. In addition full-time workers are employed in Somerset House, London; Dewsbury and Doncaster, and between forty and fifty agents throughout the length and breadth of the country carry out part-time research work for the department.

Ten microfilm operators scattered throughout the country are



busy on their project of microfilming all the Wills of England, which it is hoped will be completed by the end of 1954.

Also at Newchapel are the headquarters of the British Mission Genealogical Committee, with President James R. Cunningham as Chairman, Terence L. Hope as First Assistant, Mary Harling as Secretary, and Lucy Ripley, Peggy Webb, Hilda M. Woodford, John F. Cook and Ronald Cunningham, as Committee Members. The Annual Reports which are just being returned by the Branch Chairmen show a slight improvement on last year in genealogical activity.

It is the prayer of the Committee and the workers of the Genealogical Department that the Saints of the British Mission will awaken to this wonderful work of Salvation for the Dead, and prepare themselves for the time when the Temple is completed, that they may be worthy to enter into that Holy House.

Mary Harling

Answers: 1. Enoch. 2. Noah. 3. Abraham. 4. Aaron. 5. Gideon. 6. David. 7. Elijah. 8. Jonah. 9. Peter. 10. John Baptist. 11. Cain. 12. John. 13. Sarah. 14. Daniel. 15. Barnabas. 16. Luke. 17. Nicodemus. 18. Abraham. 19. Balaam. 20. Jezebel.

ENDURING TESTIMONY

DURING his address to the members at the London Testimony meeting President McKay referred to an incident in the life of James H. Moyle, father of Elder Henry D. Moyle of the Council of the Twelve, who was present. He told how James H. Moyle as a young man had called on David Whitmer, one of the three witnesses to the Book of Mormon who was then an old man living in Missouri.

It will be remembered that all of the three witnesses severed their association with the Church after their solemn testimony as to the validity of the Book of Mormon. Yet none of them ever denied that testimony. In 1838 Oliver Cowdery was cut off from the Church, but ten years later he bore fervent testimony and reiterating his original assertions. Shortly afterwards he asked for baptism into the fold once more. His desire was granted and soon after he died in the home of David Whitmer who said: "Oliver died the happiest man I ever saw."

Martin Harris left the Church, but never denied the faith and was baptised again into the Church in 1870. In the afternoon on the day he died he sat propped up in bed, with a Book of Mormon in his hand bearing his testimony as to its truth to those about him.

David Whitmer apostatised from the Church in 1838 and moved away to Richmond, Missouri, where he stayed until the day of his death in 1838. He never rejoined the Church but the following account of the



Monument erected to the Three Witnesses of the Book of Mormon Temple Square, Salt Lake City, Utah

visit of James H. Moyle to him in 1885 will demonstrate the power of his conviction that the events to which he bore witness were true. Just prior to his graduation from the University of Michigan James H. Moyle received a letter from his father suggesting that he should call on David Whitmer to ask if he could support the statement published on the fly-leaf of the Book of Mormon. The young student agreed to the idea and he tells the story thus:

"As I left the train in the little village of Richmond, Missouri, I inquired of those whom I met: 'What kind of a man is David Whitmer?' From all I received the same response, that he was a good citizen, an honest man, and that he was highly respected in the community. I went to his humble home, for it was a humble home, and I told

him of my origin, my belief, and as a young man starting out in life, I wanted to know from him, older than my grandfather, what he knew about the Book of Mormon, and what about the testimony he had published to the world concerning it. He told me in all the solemnity of his advanced years, that the testimony he had given to the world, and which was published in the Book of Mormon, was true, every word of it, and that he had never deviated or departed in any particular from that testimony, and that nothing in the world could separate him from the sacred message that was delivered to him. I still wondered if it was not possible that he could have been deceived. I wondered if there was not something in that psychological operation which some offer as the cause of these miraculous declarations and by which he could have been deceived—although there were three witnesses present besides the Prophet Joseph Smith, who saw and heard the same mighty and solemn truths; so I induced him to relate to me, under such cross-examination as I was able to interpose, every detail of what took place. He described minutely the spot in the woods, the large log that separated him from the angel, and that he saw the plates from which the Book of Mormon was translated. I asked him if there was any possibility for him to have been deceived, and that it was all a mistake, but he said, No. I asked him, then, why he had left the Church. He said that his faith in the fundamental principles of the gospel, which had been revealed prior to the year 1835, had

never been changed; that he was still devoted to them and believed in them just as much as he ever did, and was trying, to live those principles and exemplify them in his life. He said he knew Joseph Smith was a prophet of God, that through him had been restored the gospel of Jesus Christ in these latter days. To me this was a wonderful testimony.

. . . .If it had been worldly advancement that David Whitmer desired, he would have remained where he could have occupied a higher station and position in life, but he seemed content in those humble rooms in his log cabin. He also said, pointing to a room at one end of the building: 'Do you see that old log room? In that room I kept one of the original copies of the inspired translation.'

"The manuscript of the Book of Mormon, which he had, consisted of four hundred and sixty-four pages of closely written foolscap, that will average about thirty-seven lines to the page and eighteen words to the line. The witnesses did not sign the original document containing their testimonies, though they were present, but ordered Oliver Cowdery to sign for them . . . He firmly maintained the truth of his statement in the Book of Mormon."

The young law graduate mulled over these things as his train rumbled across the prairie and up through the same mountain passes over which his grandfather, not many years previously, had pulled a handcart because of his belief in the restored record of which David Whitmer had testified.

Why Sunday Schools ?

JOSEPH SMITH once said that whatever principle of intelligence a man acquires in this life will rise with him in the resurrection. The phrase "You can't take it with you" is correctly related to worldly wealth. There is, however, an eternal variety to which the phrase is not applicable. In all stages of existence, pre-mortal, mortal and post-mortal, we accumulate this intangible but real wealth—intelligence—"light and truth".

One definition of intelligence is "the wise application of knowledge" and this suggests that knowledge must precede intelligence. Our intelligence determines our position in the resurrection; knowledge affects the degree of intelligence we attain; we are thus very concerned about acquiring knowledge.

The spreading of the knowledge revealed by the restored Gospel is a primary function of the Church. From its inception the changing circumstances reflected in increased membership, developing needs, and improved facilities have been met by the provision of opportunities for Gospel learning. To aid and further the fundamental Church aim of spreading the truth, auxiliary organisations have been established. These are not static organisations rigidly established on a once-for-all plan. They are vital, growing evolving organ-

isms and they have been wisely re-shaped and re-fashioned throughout the years as suggested by experience. Planned and staffed by human beings they are still short of perfection, but the sign-posts they follow point in that direction.

One such organisation is the Sunday School, the concept of which reflects our attitude to the acquisition of knowledge as outlined above. Most churches teach only children in their Sunday Schools. But learning in terms of mortal life is only just beginning when a boy or girl leaves school. Is the learning essential for eternal life easier to acquire? We think not, and we support our conviction that the learning process is an eternal one by providing for all ages in our Sunday Schools.

Had we lived in the early days of the restored Church these facilities would not have been ours. There was no Sunday School with its now familiar, clear-cut procedure, its air of quiet worship, its opportunities for personal growth, its splendid lesson manuals. How are you reacting to these abundant Sunday School facilities, provided, perhaps, without your personal effort? Are you ignoring them, or are you using them to the full as you seek that quality characteristic of celestial beings—Intelligence, "The Glory of God"?

How well do you know your Bible ?

Test yourself here

Underline the answers, and count 5 for each correct one. A score of 85 to 100 is excellent; 65 to 80 is good; 50 to 60 is fair.

1. Who "Walked with God?" (Paul, Enoch, John).
 2. Who was "The Ark Builder?" (Solomon, Elijah, Noah).
 3. Who was "The Father of a Multitude?" (Abraham, Solomon, Israel).
 4. Who was "The First High Priest?" (Melchizedek, Annas, Aaron).
 5. Who was "The Mighty Man of Valour?" (Samson, Goliath, Gideon).
 6. Who was "The Greatest King of Israel?" (Jeroboam, David, Solomon).
 7. Who was "The Prophet of Fire?" (Elisha, Jeremiah, Elijah).
 8. Who was "The Reluctant Missionary?" (Paul, Jonah, Barnabas).
 9. Who was called "The Rock?" (Daniel, Peter, Stephen).
 10. Who was "The Forerunner of the Christ?" (Isaiah, John the Baptist, Daniel).
 11. Who was "The First Murderer?" (Ishmael, Cain, Esau).
 12. Who was "The Beloved Disciple?" (Philip, John, the Rich Young Ruler).
 13. Who was "The Mother of Nations?" (Eve, Sarah, Mary).
 14. Who was "The Statesman Prophet?" (Jonah, Ezekiel, Daniel).
 15. Who was "The Son of Consolation?" (Isaac, Ishmael, Barnabas).
 16. Who was "The Physician?" (Mark, Luke, Peter).
 17. Who was "The Secret Disciple?" (Matthew, Nicodemus, Silas).
 18. Who was "The Friend of God?" (John, Abraham, Adam).
 19. Who was "The Mercenary Prophet?" (Balaam, Joel, Amos).
 20. Who was "The Wicked Queen?" (Deborah, Jezebel, Esther).
- (Answers on page 33)

The efficiency of the organisation of the Church and the efficacy of the Priesthood was demonstrated when a cable came from a mother in Canada to President A. Hamer Reiser asking for Elders to administer to her daughter who had just undergone a serious operation. Within twelve hours this request was granted. President Reiser called President Sessions who, in turn, gave the information to two American Elders, service men at nearby Burtonwood Air Base. They had scant information, not even the exact name of the hospital. The second hospital they called had a patient by the name of the lady they were looking for whose mother lived in Canada. Although it was not a visiting day, they were given permission to see her. She gave them a true L.D.S. welcome, and in few minutes asked them to administer to her, even before the Elders had mentioned her mother's request. They called on the lady a week later and found her much improved.

Revelation basic to the work of the Church: An Example

I KNOW that the Lord communicates with His servants. I have not doubted this as a fact since I was a boy and heard the testimony of my father regarding the revelation that came to him of the divinity of the mission of the Prophet Joseph. I feel impressed to relate that circumstance and add his testimony to the one that I am now giving. He accepted a call to a mission about 1880. When he began preaching, in his native land, and bore testimony of the restoration of the gospel of Jesus Christ, he noticed that the people turned away from him. They were bitter in their hearts against anything Mormon, and the name of Joseph Smith seemed to arouse antagonism in their hearts. One day he concluded that the best way to get these people would be to preach just the simple principles, the atonement of the Lord Jesus Christ, the first principles of the gospel, and bear testimony of the restoration of the gospel. It first came simply, as a passing thought, but yet it influenced his future work. In a month or so he became oppressed with a gloomy, downcast feeling, and he could not enter into the spirit of his work. He did not really know what was the matter, but his mind became obstructed; his spirit became clogged; he was oppressed and hampered; and that feeling of depression continued until it weighed him down with such heaviness that he went to the Lord and said: "Unless I can get this feeling removed, I

shall have to go home. I cannot continue my work with this feeling."

It continued for some time after that, then, one morning, before daylight, following a sleepless night, he decided to retire to a cave, near the ocean, where he knew he would be shut off from the world entirely, and there pour out his soul to God and ask why he was oppressed with this feeling, what he had done, and what he could do to throw it off and continue his work. He started out in the dark towards the cave, and he became so eager to get to it that he started to run and was hailed by an officer who wanted to know what was the matter, as he was leaving the town. He gave some non-committal but satisfying reply and was permitted to go on. Something seemed to drive him; he had to get relief.

He entered that place and said: "Oh, Father, what can I do to have this feeling removed? I must have it lifted or I cannot continue in this work"; and he heard a voice, as distinct as the tone I am now uttering, say: "Testify that Joseph Smith is a Prophet of God."

Remembering then, what he tacitly had decided six weeks or more before and becoming overwhelmed with the thought, the whole thing came to him in a realisation that he was there for a special mission, and that he had not given that special mission the attention which it de-

—Continued on page 56

PRES. McKAY'S TRAVELS

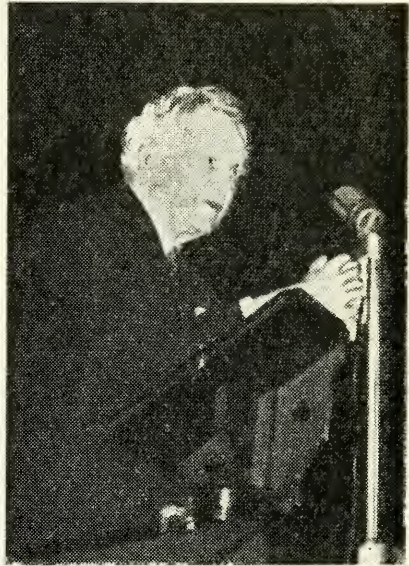
32,000 mile Foreign Mission Tour

LONDON Saints were thrilled with the presence of President David O. McKay at a testimony meeting in Ravenslea Chapel on January 3rd, 1954.

The President of the Church had arrived but a few hours before at London Airport and though obviously tired, inspired those present with a splendid address at the conclusion of testimony bearing.

His brief visit was a small part of an extensive itinerary which, by now, will have taken him through eight Missions of the Church in both hemispheres. His main purpose is to visit South Africa and it will be the first time that a General Authority of the Church has ever visited that Mission. He will meet with the Saints there in Johannesburg and Cape Town and possibly other branches of the Church, accompanied by Sister McKay, his wife, and President A. Hamer Reiser of the British Mission who will act as the President's secretary for the trip.

President McKay is unceasing and selfless in his service to the Church and intends to spare himself little in returning home by a circuitous route. After leaving South Africa he plans to cross the South Atlantic from Dakar, West Africa, by plane landing at Rio de Janeiro where he will visit the Headquarters of the Brazilian Mission. From there he will travel on to Buenos Aires in the Argentine Mission, thence to Monte Video in the Uruguayan-Paraguayan Mission,

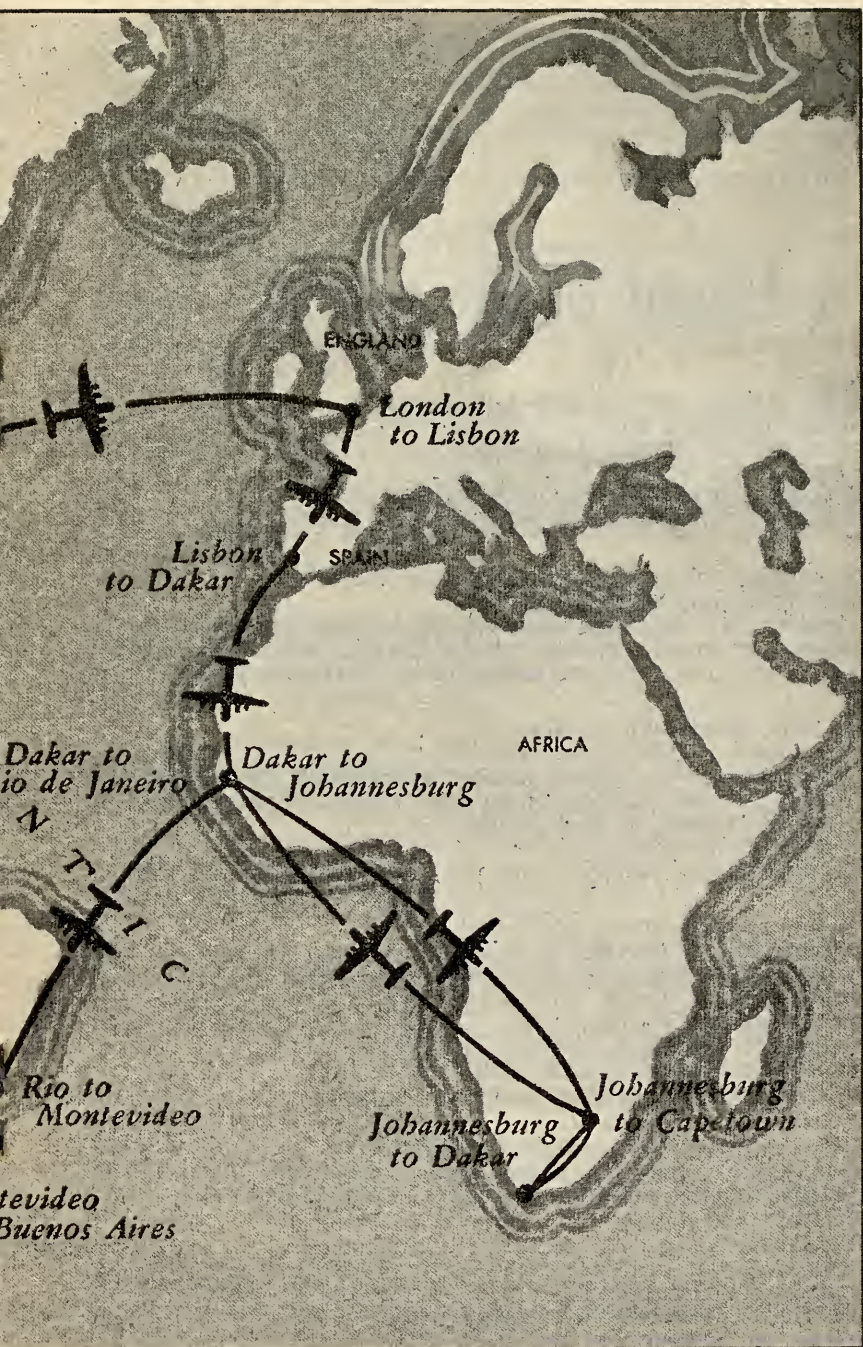


and next to Lima, Peru, where as yet there is no established Mission, but a number of faithful members. Panama and Guatemala will be visited next, chief cities of the Central American Mission, and he will indeed have travelled through Book of Mormon country, as he moves on to Mexico City where are the Headquarters of the Mexican Mission. His final step before reaching Salt Lake City will be to Los Angeles in the Southern Californian Mission and thus will a multitude of Saints in all lands have enjoyed the spiritual presence of our beloved prophet and his dear wife.

While in England President McKay visited Newchapel, British Mission Temple Site, and

—Continued on page 56





Flight o' the world

Beyond the wintery chill of this fair land
The Prophet beckoned me:
"Accompany me into the distant south
Where never we have been
That we may greet the fair children of the Lord
And you may of my words a record make."

Over the western sea to England
Flew the Prophet and his beloved wife.
From England then we three soared into the vaulting skies.
With height and speed which did both space and time o'er come,
We sped into the distant south milleniums of leagues away.

From the lofty firmament we saw
A sweeping vision of lands and seas,
Of sunlight skies, above the high banked grandeur of the clouds,
With glimpses now and then of placid seas and slumbering earth.
Over the silent deserts, seas of sands,
With never a hint of life.
O'er seas, blue, green and grey, into the misty distances, we flew.

In time below us lay a mystic continent,
Vast, dark and silent from the arching sky.
Tenderly over it stretched the covering of the clouds
As if to hide its dark beauty from our eyes.
But when the land we could not see,
We were contented with the world of clouds,
Of patterns bright and radiant, sculptured high
And variant as only the mind of Diety can invent.

While in this grandeur we were held enthralled,
Night closed upon us and our jaded senses slept.
And while they slept the elements in angry conflict rose
Lightning leapt and flashed for league on league
And whipped the earth with many a stinging lash.
Distant thunder roared as earth's moans echoed to us in the skies.
The gallant bird which bore us
Droned its flight with patient steadfastness
Into the dreaded torment of the night.

Once into its path a high banked thunderhead arose.
Our gallant bird, aided by nature's updraft,
Tried to vault over the threatening hurdle of the skies.
As if in spite the cloud smote us a rocking blow.
Lifted us with shock and hurled us staggering over the other side.
In time the storm subdued,
In the east the stars appeared, promise of calm to sooth the troubled
night.

Timid blushes of the dawn arose
The reassuring sun spread her glowing splendour,
Over the mists of morning and the clouds.
High o'er the waking earth we sped, over the dusky continent we flew.
We saw her quiet land mass clothed in jungle dense
Watered by rivers, broad, meandering like serpents slithering out of
the distant hills.

Far to the south appeared the dry plateaux, the grassy veldt,
Empty and vast, revealing faintly here and there the hand of man.
We saw with wonder the wealth of the golden Rand,
And then the land of precious gems.
Where nature has buried untold wealth of gold and diamonds
With a plenty which belies the price which man exacts.
Here in the city of gold,
"Out of the skies their Prophet came to earth."

Here the saints of God a tender welcome sang
With voices gentle and with tear filled eyes
For gratitude that he would honour them
And come to live among them.

Throughout the days that followed
They listened and he saw.
They heard a voice affectionate and clear
Speak to them of love of God and truth,
Into their eager ears nourishing the hunger of their souls.

They clung to him with tenderness and joy
And sadly with reluctance let him go.

He saw in this vast land, of fabulous wealth
In metals and of gems, of woods, and elements and animals,
The teeming millions of humanity
Wandering and mingling, seething restlessly, seeking
To find the answer to their imperious need.

By very nature it is not to be found, Said he
In joining black and white.
They are created different, and so they still must be.
It is not given to man to alter the will of God
But rather by faith and patience to seek the fulness of that will to
know.

And while man waits he must be kind,
Must curb his restlessness with self-control
Knowing that God expects him, like a dutiful son
To obey all His precepts faithfully.

While he waits, the fair child of God,
Endowed with talents, rare and precious
Must employ them for the blessing of mankind of every colour.
Already he has learned that he does not employ,
But buries and loses them by mixing seeds of white with black.

To his fair children God has given the talent to create;
The right and freedom to choose and
Courage to accept the fruits.
By the manner of their using of these gifts,
The fair sons of God reveal their worthiness
To have the constant guidance of His will.
And so, the Prophet said, Be faithful and endure unto the end.

Into the lofty skies we turned,
From the end of land, the fair Cape of Hope
Caressed by southern winds prevailing north.
Over the parched Karroo, the fabulous Rand
The embracing Veldt, the verdant Vaal
From high we saw lands recede, the consuming jungle embrace the
Earth
The thready Limpopo, the tortuous Zambezi,
The broad, lush Congo, slithering to the sea
But share their precious element with thirsting earth and man.

For hours more, made long and wondrous by space immense
Which they annihilate, we travelled over land and sea.
Through night again into equatorial storms
We plunged with thudding shock.
E'er calm returned, and dawn awakened,
The great "Goodwill," rested at
Fair Dakar where meet the desert and the sea.

Here men who serve the traffic of the skies
And men who shepherd the interests of our fair land
Greeted the Prophet and his wife
With offers of repose until another
Giant bird could bear them westward,
To greet other Saints in the southern world.

I leave them at Dakar, of the smiling crescent moon,
Grown full with watchfulness.
Over the silent desert and calm sea, I fly—
Soberly to England, home.
Home to the millions who have swarmed
Restlessly for ages over the world!
Home to ponder on the wonders of the earth, the sea, the sky
And people, the great enigma of the world.

Where else than in the will of God
May we learn the answer to the mysteries of the world?

A.H.R.

The British Mission in Retrospect

The Call

“**B**ROTHER HEBER, the Spirit of the Lord has whispered to me: ‘Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.’”

Such was the message of the Prophet Joseph Smith to Heber C. Kimball on the 4th June, 1837, while he sat in the Kirtland Temple.

With that humility entirely characteristic of this great man he describes his reaction to the remarkable call to be such that he felt overpowered and he prayed: “O Lord, I am a man of stammering tongue, and altogether unfit for such a work, how can I go and preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial.”

Similar excuses were made by Moses of old, but it was now, as then, the Lord’s will, and Heber C. Kimball obeyed.

Yet, but half a year before, Elder Kimball, in whom the Spirit of Prophecy was exceedingly strong had told Dr. Willard Richards that he would go to England when Missionary labours would be inaugurated in that land. Elder Richards returned to Church Headquarters the day before the departure for Britain and he was set apart immediately to be of the company.

When Elder Kimball was being

set apart for his great responsibility Elder Orson Hyde of the Council of the Twelve entered the room. Of late he had become a little disaffected in spirit, but upon witnessing the proceeding repented and asked to be allowed to accompany his fellow apostle.

Missionary work was by no means a new venture in the Church at this time and it is interesting to note the chain of circumstances leading up to this great venture.

The first missionary of the Church of Jesus Christ of Latter-day Saints was the eager Samuel Smith, young brother of the Prophet. Very soon after the publication of the Book of Mormon he took a knapsack filled with the precious volumes and set out to carry the message of the Restored Gospel. He walked 25 miles the first day and traveling without purse or scrip was refused lodging by an innkeeper though he offered a Book of great value in return.

Undaunted he continued his way and next day called on a Rev. John P. Greene, of the Methodist persuasion, who charitably accepted a book—but would not purchase it! Whilst away from home, the clergyman’s wife read the Book and “felt” the truth of it. On her husband’s return she pressed him to examine the contents, with the result that both joined the Church.

But the nineteen-year-old missionary had returned home, disappointed and discouraged.

Nobody wanted the precious offer of salvation! The world had rejected the truth! Yet, unknown to him one of his volumes had come to the hands of Brigham Young, who was occupied with its study for two years before joining the Church. Another volume came into the possession of Dr. Willard Richards, who, upon reading it remarked: "Either God or the Devil wrote that Book!" and apparently he became convinced of its Divine rather than its Satanic origin.

Parley P. Pratt, later to become probably the greatest missionary of the Church in the Latter-days, had been converted from the Baptist Faith to Sidney Rigdon's Campbellite Mission. Then, one day he was visiting an old Baptist Deacon named Hamblin who told him of a strange book that had come into his possession. Parley enquired after the book, that had been compiled from gold plates "by the aid of angels" and he says: "I read all day; eating was a burden . . . sleep was a burden . . . the Spirit of the Lord was upon me, and I knew that the book was true . . ." In 1836, at a time when Parley P. Pratt was feeling very low in spirit by reason of his wife's illness and his great debts, Heber C. Kimball came to him. He prophesied that Parley's wife would be healed from that hour, that she would bear him a son (they had been married ten years and she had born him no children — she had been consumptive six years of that period) and that he himself would shortly go to Canada on a mission where his introduction of the Gospel Message would be

an incentive to spread it to England.

This prophecy was fulfilled to the letter, the latter part almost immediately, resulting in the conversion of many English emigrants who greatly desired that their own folk in the Mother country should hear of this great thing. Among them was one, Joseph Fielding, who was the fourth member of the English Mission party.

Today the Prophet of the Restored Church crosses the wide Continent of America and the great expanse of the Atlantic in a matter of hours, as referred to elsewhere in this issue. Heber C. Kimball and his companions left New York on the 1st July, 1837, in a 900 ton sailing vessel, the "Garrick", and at daybreak on the 20th of the same month the little boat anchored in the River Mersey at Liverpool.

Let Elder Kimball speak of that famous moment in history:

"Immediately after we anchored, a small boat came alongside, when several of the passengers, with Brothers Hyde, Richards, Goodson and myself, got in and went to shore. When we were within six or seven feet of the pier, I leaped on shore, followed by Elders Hyde and Richards, and for the first time in my life I stood on British ground."

Thus did the first "Foreign" Mission of the Church open, under the direction of an inspired son of that part of U.S.A. where those hardy Pilgrims went to worship as they willed two hundred years before from Plymouth on these same shores.

J.P.H.

Relief Society Guide

(Taken from the Relief Society Magazine,
November issue, with lessons for February)

Theology

Characters and Teachings of the Book of Mormon, and again retold in the record of Zeniff, recorded in Mosiah 9:22.

Herein is the dramatic story of God's chosen prophets of old who were given commandments and assignments for them and their people. The wisdom of the following admonitions of prophets is unfolded in these stories.

If there is moral deterioration among peoples, is it true of individuals, and vice versa.

Does laxity on the part of persons in positions of responsibility influence the standards of people?

Read Jacob 2:16 for the Visiting Teacher Message of Gems of Truth.

"Let not this pride of your hearts destroy your souls."

"Be thou humble; and the Lord thy God shall lead thee by the hand." (D. & C. 112:10.)

"Pride goeth before destruction and a haughty spirit before a fall." (Proverbs 16:18.)

Work Meeting

Items of interest to the home maker re furniture buying, price, construction, quality, style, and comfort are presented to encourage a better budgeting in Home Management.

Literature

Thomas Babington Macaulay, English born writer and essayist,

was described by admiring friends as "a book in breeches".

How better can one know seventeenth century London than to read Macaulay. He had a "zestful style of writing never before used in English history—few have employed it with such skill since."

Macaulay was representative Victorian and wrote what many Englishmen of his day believed. He was the most popular historian of the Victorian age and one of the great historians in English tradition.

Social Science

Beginning with the February issue of the Star, outlines on Signs of the Times will be given for those who prefer this material to that outlined in the Relief Society Magazine, on the Constitution of the United States.

Copies of the "Millennial Star" will be available to you, 1s. per copy, at the Mission Book Store, 149 Nightingale Lane, Balham, London, S.W.12.

January — Lesson 1: "The Lord's Blueprint of the Creation."

The Signs of the Times—"The End Known from the Beginning" pp. 5-8.

Pearl of Great Price "Book of Abraham" chapter 4.

Pearl of Great Price "Book of Moses" chapters 2, 3 and 4.

Genesis, chapters 1, 2:1-7.

Aim: Through diligent study

of the account of the creation as revealed through scripture, we may receive a greater knowledge of God, "the framer of heaven and earth, and all things which are in them." (D. & C. 20:17.)

February—Lesson 2: "Enoch".

The Signs of the Times, pp. 8-14.

Pearl of Great Price "Moses" chapter 7.

Aim: By studying all that the Lord permitted to be recorded concerning the revelations of the Lord to Enoch, we may be more fully prepared to meet situations as we find them in the world today.

LESSON ONE

The End Known from the Beginning

"Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; The same which knoweth all things, for all things are present before mine eyes; I am the same which spake, and the world was made, and all things came by me."—D. & C. 38:1-3.

And again He has said:

"By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them."—D. & C. 20:17.

Again we read: "He comprehendeth all things, and all things are before Him, and all things are round about Him, and He is

above all things, and in all things, and is through all things, and is roundabout all things; and all things are by Him, and of Him, even God forever and ever."—D. & C. 88:41.

The Lord's Blueprint of Creation

In the very earliest ages the Lord made known to His servants, the prophets, the history of this earth, its destiny and also the destiny of its inhabitants to the end of time. I feel sure that all of this was revealed to Father Adam and we know that it was later recorded by Enoch. This story, as far as it has been given to us by Enoch we will speak of a little later.

At this point I wish to call attention to the account of creation given to Abraham. I call this the Lord's "Blueprint," because it is different from the account in Genesis and also in the Book of Moses in the Pearl of Great Price, in one respect. The accounts of creation in the Bible and in the writings of Moses seem to be the story of creation after the events portrayed had taken place. In the Book of Abraham we have the account of creation as it was determined upon in the heavens before the earth was formed. The three accounts in the main agree in detail, but there are some few things in the writings of Abraham, which are just a little more specific and we are informed that this account was a record of the events before the actual building of the earth and the placing of life upon it. Let me read a few passages from this account:

"And the Gods ordered, saying: Let the waters under the

heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;

"And the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed."

Creation Story Told

Here again we learn that in the beginning all the water was in one place and, naturally then, all the land surface was in one place, just as we read in Genesis. Now to continue the reading:

"And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth, and it was so, even as they ordered.

"After His Kind"

"And the Gods organised the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed."

Then after concluding this account we read showing that this was the contemplated organisation and not the finished product:

"And the Gods said: We will do everything that we have said, and organise them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they

called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

"And thus we will finish the heavens and the earth, and all the hosts of them. . . . On the seventh time we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled."

You will see from this account that all this is the record as the organisation was counselled before the earth was. Moreover, you will see in this account, a much clearer statement to the effect that each plant and animal was destined to bring forth after its kind, and could not come forth in any other manner, for that was the definite law as it was given.

LESSON TWO

We now come to the story of Enoch. For some good purpose, I think that those who are willing to believe might have knowledge of some of these events, the Lord revealed to Enoch the history of this earth and its inhabitants from the beginning to the end, but only a part of this has come to us because of our hardness of heart and unbelief. If the Lord should reveal to us all that He taught Enoch and other prophets, there would be many members of the Church who would rebel and turn away in opposition to it. We have the assurance, however, that some day, when we are willing to approach the Lord with a contrite spirit and in full faith, that all of these things will be made

known to us, but they cannot come in the days of wickedness. In the Doctrine and Covenants, Section 107, verse 57, the Lord has said: "These things were all written in the book of Enoch, and are to be testified of in due time."

Let us, then, consider some of the things that have been revealed to Enoch which we are permitted to have, which the world does not have because of their unbelief. Because of his righteousness and his ability to lead others in truth and obedience, Enoch gathered out from among the people all those who were willing to keep the commandments of the Lord. They became so righteous that in course of time the Lord translated them and took them from the earth. Most of this knowledge revealed to Enoch about the earth, he received after he had been taken up and could look down upon the earth, and the Lord opened to his vision and showed him all the inhabitants of the earth, and what should befall them to the latest generation.

As Wicked Today

Now I believe that the world today is just as wicked, just as corrupt as it was in the days of Noah. You know the Lord said that the days preceding His second coming would be like the days of Noah, that is, "all flesh has corrupted its way upon the earth." Naturally someone will wonder why, when in the days of Noah he and his family were the only ones saved and yet today there are thousands of people who have obeyed the commandments and come into the Church from all parts of the world, that

I make a statement such as this. Let me call your attention to a condition which prevailed in the days of Enoch which makes all the difference in the world. In his day the Lord gathered together all the righteous and they with Enoch were taken from the earth, and later before the flood if any repented and accepted the truth they too were caught up to the people of Enoch, so that when the time came to cleanse the earth with water, only Noah and his family remained of the righteous, and they were left that the race of mankind might be perpetuated after the flood. This we learn from the record we have obtained.

The flood was nothing more nor less than the cleansing of the earth by baptism. Once again in the near future the earth will be baptised, not by water, for the Lord covenanted with Enoch that He would not again destroy the world by water, but at the coming of our Lord the earth is to receive a baptism of fire and the Holy Ghost.

If the Lord should do today what He did before the flood, and remove from the earth all the righteous, I am convinced that the condition would be just as bad as it was before, and that among the ungodly the wickedness is just as great as it was in the days of Noah.

History Revealed to Enoch

To get back to our story: The history of the world was revealed to Enoch from the beginning to the end. All the wickedness both in the days of Noah, in the Meridian of Time and in the last days, was shown to him. He saw all of the inhabitants of the

earth. He saw the days of the flood and then again the earth peopled with inhabitants over all its face and again men forgetting God and rebelling against light and truth, setting up their own governments in defiance of the laws of God. The days of the Meridian of Time were shown to him, and he saw the Son of God lifted on the cross as a sacrifice for the transgression of Adam and for the redemption of all who were willing to accept the Gospel and endure to the end. When these things were presented before him, Enoch wept and he was greatly astonished to see the Lord weep and he said:

"How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? How is it that thou canst weep, seeing thou art holy and from all eternity to all eternity?"

The Lord answered him by saying that He and the hosts of heaven wept because of the rebellion of mankind. The Lord does not delight in seeing people suffer, but when they break the commandments of the Lord and rebel against all that is good, they must suffer, and this is the vengeance which is meted out to them all because of their own iniquity.

Suffering Explained

Furthermore the Lord said to Enoch in explanation of this suffering:

"Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.

"And unto thy brethren have

I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood.

"And the fire of mine indignation is kindled against them; and in My hot displeasure will I send in the floods upon them, for My fierce anger is kindled against them.

"Behold I am God; Man of Holiness is My name; Man of Counsel is My name; and Endless and Eternal is My name also.

"Wherefore I can stretch forth Mine hands and hold all the creations which I have made; and Mine eye can pierce them also, and among all the workmanship of Mine hands there has not been so great wickedness as among thy brethren."

This is a terrible arraignment against the inhabitants of this earth. Perhaps this is the reason Jesus Christ was sent here instead of to some other world, for in some other world they would not have crucified Him, and His presence was needed here because of the extreme wickedness of the inhabitants of this earth.

The Earth Mourns

Enoch looked down upon the earth and we read:

"He heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest and righteousness for a season abide upon my face?"

And when Enoch heard the earth mourn, he wept again, and he plead with the Lord to hearken to the pleading of the earth and have compassion upon her and he said: "When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things."

"And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men;

"And he heard a loud voice, and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory.

"And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day."

Enoch Pleads Again

Then Enoch beheld the Saviour ascend up to the Father, and again he plead saying:

"Wilt thou not come again upon the earth? Forasmuch as Thou art God, and I know Thee, and Thou hast sworn unto me, and commanded me that I should ask in the name of Thine Only Begotten; Thou hast made me, and given unto me a right to Thy throne, and not of myself, but through Thine own grace; wherefore, I ask Thee if Thou wilt not come again on the earth.

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to

fulfill the oath which I have made unto you, concerning the children of Noah.

"And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve."

Then these days were shown to Enoch and again we read:

"But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

"And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy."

A Day of Preparation

To me this has always been of the greatest interest. I am glad that the Lord revealed this to Enoch and that we have it, for it will tend to prepare us to meet the situation as we find it in these days of "wickedness and vengeance," and to be prepared through faithfulness, to be worthy when that great day shall come, after the wars, commotions and tribulations have passed away and righteousness proclaimed and the pleading of the earth has fully been accomplished that peace and rest and righteousness may dwell upon her face for a season.

District Activities

LEEDS

Members of the Priesthood in the Leeds District organised a tea, followed by dancing in the **Bradford Chapel**. It was a great success helped by the new floor which was being used for the first time and the proceeds are to be given towards the cost of redecorating and remodelling the building. Entertainment was provided by the Harmonica Rascals, first class performers who have already won national fame.

SCOTTISH



On January 5th Brother and Sister Todhunter of **Paisley** held a Farewell Party in their home for Sister Burl Sheppard who has laboured in Scotland for more than

half her mission. Several investigators of the gospel to whom Sister Sheppard and her companion Sister Hilda Wallace had introduced the gospel attended and Sister Sheppard was presented with a china "Biscuit Bottle" (in Scottish) in appreciation of her work.

Just before the end of the year the **Glasgow Branch** placed their Welfare Assignment in the hands of the Relief Society. Each sister was given five shillings as her "talent" and told to magnify and multiply it to the fullest extent. The results were truly splendid. Some baked cakes, some made costume jewellery, some made calendars, some

knitted articles, some did needlework and some made sweets and all retailed whatever they produced. After a few weeks the proceeds were called in and not only was the branch Welfare Quota reached but a surplus of sizeable proportions was added to the Relief Society Funds. Good work, Glasgow!

Airdrie Branch had a year-end Sale of Work which was attended by members from Airdrie and Glasgow. Beautiful work was displayed by Sisters of Airdrie Relief Society.

Sisters Edith Calderwood and Mary Crawford part-time missionaries were given a farewell in the **Glasgow Chapel** prior to their departure to London on New Year's day to begin full-time missions. Glasgow Branch President Archibald Richardson and Brother Pursley of Paisley spoke in praise of the two sisters and a social followed.

HULL

A Nativity Play was performed by members of **Hull Branch** M.I.A. on December 12th followed by carol singing.

On January 1st a New Year's supper was held in the home of Sister Teervers of Dringhouses, when a happy evening was enjoyed by all present.

Children's Christmas parties were held in many branches throughout the Mission. Reports have come in from **Hull, Grimsby, Scarborough**, where Sunday School children performed a little play "The Lord's Prayer," **South London** and branches in the **Liverpool District** in one of

which one member donated all the children's presents. M.I.A. members in the **South London** and **Grimsbey Branches** went out singing carols at the houses of members and friends just before Christmas.

caretaker, Brother Charles Beckingham. Accordingly on Sunday, the 10th of January, Elder Charles H. Barndt, President of the London District, organised a branch, Elder Charles Beckingham being sus-



Children's Christmas Party, South London Branch

LONDON

When visiting Newchapel, President David O. McKay gave permission for a branch to be organised, and for meetings to be held in Newchapel House. Hitherto, Home Sunday School and Sacrament Meetings had been held in the home of the

tained as Branch President.

Although there are at the present time, only 20 members, every auxiliary has been organised, and in addition genealogical meetings are to be held weekly. The Saints there are one hundred per cent. active and all attend almost every auxiliary.

DEATH

Many mourners attended the funeral service of Sister Charlotte Allardyce of the Dundee Branch who passed away in November. She had been for many years a teacher at the School for the Deaf and the service, at the Dundee Crematorium

was interpreted to many of her ex-pupils in the deaf and dumb sign language. Sister Allardyce was the only Scotswoman to have taken a first-class diploma for teaching deaf and dumb pupils at Manchester University and achieved a Head-teachership at the Dundee School in 1946.

Missionary Activities



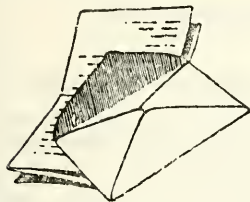
Arrivals

December 11th	From	To
Elder Gary Bascom	Pocatello, Idaho	Nottingham
Elder Kenneth G. H. Blair	Shelley, Idaho	Hull
December 23rd		
Elder Grant Willey Lee	San Diego, California	Wales
January 2nd		
Sister Mary Crawford	Scotland	Nottingham
Sister Edith Calderwood	Scotland	Liverpool



Transfers

	From	To	
Sister Elizabeth Easton	Sheffield	Bristol	January 7th
Sister Hilda Wallace	Scotland	Sheffield	January 7th
Sister Loyce Partridge	Scotland	Nottingham	January 7th



Appointments

- Elder Stephen R. Covey was appointed President of the Irish District, January 26th, 1954.
- Elder Ned Edward Hoopes was appointed President of the Manchester District, January 26th, 1954.
- Elder Robert Foster Bennett was appointed President of the Scottish District, January 28th, 1954.
- Elder Grant Willey Lee was appointed President of the Welsh District, January 28th, 1954.
- Elder Joe Kent Kerby was appointed President of the Leeds District, January 29th, 1954.



Release

January 16th, 1954	Districts of Service.
Sister Effie Lou Jean Bourne	Bristol, Hull, Liverpool

BAPTISMS

November 27th

James A. Jenkinson of Wythenshawe

Jean W. Jenkinson of Wythenshawe

Irene Gough of Wythenshawe

November 28th

Jean P. Arnott of York

December 5th

Joan L. Webb of Birmingham

Margaret Howell of Birmingham

June M. Pickersgill of Middlesborough

Patricia Battle of Middlesborough

Eveline Stott of Middlesborough

Patricia M. Atkinson of Middlesborough

Thomas Wilson of Middlesborough

Elizabeth A. Wilson of Middlesborough

Frances Ditty of Belfast

Elizabeth Graham of Belfast

Evelyn Glover of Belfast

December 6th

Norman Rossiter of Mansfield

Angela J. Brown of Mansfield

Alma J. Dickerson of Ipswich

Billy G. Dickerson of Ipswich

Gwyneth E. Carpenter of Bournemouth

Barbara McIvor of Burnley

Jean K. Eastwood of Burnley

John Higginson of Nelson

December 12th

Gerald Holyday of Weston-super-Mare

Michael J. Anson of Weston-super-Mare

Stella M. Anson of Weston-super-Mare

Brian A. Anson of Weston-super-Mare

Katherine A. Toyn of Edinburgh

Grace F. Morrison of Glasgow

John L. Bell of Glasgow

James Greer of Glasgow

December 13th

Edna M. Croker of Bristol

Richard F. Croker of Bristol

December 18th

Helena Costers of Brighton

Pearl Stringer of Brighton

Audrey Neill of Belfast

December 19th

Kenneth J. McCabe of Hull

Ernest Myers of Hull

Irene J. Robinson of Leicester

Dennis Robinson of Leicester

Terence N. Robinson of Leicester

Alfred Spencer of Leicester

Margaret M. Spencer of Leicester

December 20th

Annie Eccles of Leeds

Lorna Fisher of Leeds

—Continued from page 38

served. Then he cried in his heart, "Lord, it is enough," and went out from the cave.

I testify to you that God lives, and that He is guiding this Church, that He has inspired those at the head, and that He will continue to inspire them and lead them through this turmoil and unrest in the world, caused by unrighteousness, wickedness, and lack of faith in God.

Brethren and sisters, let us thank our heavenly Father today for the testimony that the Lord Jesus Christ has placed in our souls. (Improvement Era, 24: 404-406. 1921.) By President McKay.

—Continued from page 39

held long discussion with President Reiser concerning the erection of the Temple. He informed the members in London that architectural plans for the building are almost complete.

The members in London were also privileged with the presence at the meeting on January 3rd of Elder Henry D. Moyle of the Council of the Twelve.

Elder Moyle has visited European Missions and will dedicate eight Chapels in Sweden, returning to London in February. He contributed largely to the spirit of the meeting at Ravenslea with a fervent testimony during the course of a short address.



Books
which have influenced me

“What sculpture is to a block of marble,
education is to the human soul.”

THE PRESIDENTS OF THE CHURCH - by PRESTON NIBLEY
Biographical sketch of the nine presidents of the Church of
Jesus Christ of Latter-day Saints **Price 20 0**

JESUS—HIS LIFE AND TEACHINGS by Dr. FRANKLIN L. WEST
Price 20/0

ESSENTIALS IN CHURCH HISTORY
by JOSEPH FIELDING SMITH
Significant events in Church history written by the Church
Historian and member of the Quorum of Twelve **Price 23/6**

STORIES OF LATTER-DAY SAINT HYMNS
by GEORGE D. PYPHER
Little known facts about some of our more famous Church
hymns and their composers and authors **Price 15/0**

THE GOSPEL KINGDOM - - - - by JOHN TAYLOR **13 6**

TEACHINGS OF THE PROPHET JOSEPH SMITH
by JOSEPH FIELDING SMITH **20/0**

EXODUS INTO GREATNESS - - - by PRESTON NIBLEY **18/0**

A CENTURY OF MORMONISM IN GREAT BRITAIN
by RICHARD L. EVANS **5/0**

OUR BOOK OF MORMON - - - by SIDNEY B. SPERRY **18 0**

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PLATO taught that children and young people could not comprehend the truth in its abstract purity, but must receive it through the forms of art. He therefore urged the right selection of the best poems, songs, pictures, etc., which were true and pure as well as beautiful, so that through them the pupils might get the first sense of the truth necessary for their lives. Other educators in Greece added to this the imitation of human models of virtue and right conduct as important in moral and religious training. To this we may add that few people ever excelled the Greeks in accomplishing their objective in moral and religious education. They got results.

Abstract virtues are intangible things, cold, dead propositions that make no appeal to young people until they are embodied in persons whom they admire. The law of the ancient Hebrews contained the first great commandment: "Thou shalt love the Lord thy God with all thy heart," and also the second, "Thou shalt love thy neighbour as thyself." But until Jesus came to manifest in His own person the true meaning of love, both for the Father and one's neighbour, it was a dead letter. No one understood it, and no one lived it.

So must all ideals be "made flesh and dwell among us," before they really grip our lives and influence our conduct. In other words, they must become incarnate and live with us as human companions whom we love and admire, if we are to be moulded into their likeness. Virtue dissociated from human personality really has no existence. Religious ideals are taken by contagion rather than by requirement. It is "caught, not taught." The heart is seldom reached by commandment, and only when the heart is touched will the pupil become enthusiastic for righteousness.
